

New-England Christian Reflector.

Vol. 2.—No. 34.

WORCESTER, (MASS.) WEDNESDAY, AUGUST 21, 1839.

CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

IS PUBLISHED WEEKLY IN
New-York City, and in Worcester, Ms.

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

A few advertisements of a general character will be admitted at the usual rates.
All Communications, POSTAGE PAID, will be attended to.

PRINTED BY
M. SPOONER & M. J. HOWLAND.

For the Christian Reflector.

Mr. Editor.—In the few remarks which I made on a communication of Nathan Meriam's, it was said that I intended to avoid a controversy, not because I had any misgivings in regard to the position I had there taken; but because I was aware that protracted controversy usually ends in dissatisfaction with those who read it. As, however, he has plied me closely with questions, and thinks, as I have charged him with making an erroneous statement, I cannot, without incivility refuse to answer, I submit the following to your disposal.

N. M. thinks a true answer to the question whether Christ stood before the mercy-seat while on the cross, will settle the point whether he made an erroneous statement or not. I have considered the subject of Christ standing before the mercy-seat, and am prepared to say whether he did, or did not stand before the Mercy-seat, N. M. made an erroneous statement when, to the question put by him, "Did Christ bear the punishment of sin in our stead?" he says all will answer NO, when they shall consider, &c., and also when he, in a subsequent passage in that piece, represents Christ as not bearing "punishment for sin in our stead to satisfy the law, or to satisfy Divine Justice that we might thereby be delivered from punishment." If the above statements are true, I have yet to learn to preach the gospel. But to the point—Stand before the mercy-seat, is a figure, though I have no objection to it as representing Christ's applying for mercy in behalf of those for whom he died; still, we take a dangerous liberty in opposing the arguments of a man, as fallible as any author which I quoted in my last, to numerous and explicit scripture testimony, and especially when the argument is founded on figurative representations.

Now, I am prepared to say, with as much accuracy as the intervention of the figure will allow, that Christ did not stand before the mercy-seat, while on the cross, nor while on earth, and if he did, the misstatement of N. M. still remains. I think with him that a sentence of punishment was never pronounced from the mercy-seat; but do not think with him, that Christ while on the cross was then acting in the office of a Priest, or that his prayer "Father forgive them, who have sinned against thee, and who are ignorant of their own sin, and against thee alone they have sinned," implied it, any more than ancient believers' prayers for one another implied that they were officiating in the priest-hood; but his prayer did imply that he had become the surety of his people, and was pledged to appear before the mercy-seat as soon as he should satisfy divine justice, and when by the great sacrifice which he was now offering to God, he might have somewhat to offer, when he should ascend as our Great High Priest into the heavens, viz. his own blood. The Holy of holies into which he high priest entered once a year, not without blood, was typical of heaven, (as is clearly stated in the Epistle to the Hebrews,) into which our great High Priest passed, and with his own blood, which had been shed without the veil, and appears before the mercy-seat, with the price of our redemption in his hand, and without which blood he would not as our forerunner have entered, and appeared before the mercy-seat, as the high priest would not have entered the inner veil, without the typical blood. If the above statement be correct, it follows that Christ did not stand before the mercy-seat in heaven until the sacrifice was slain without the veil. And of course, as he stood before no mercy-seat on earth, he did not stand before any when on the cross.—That the above is correct, is abundantly corroborated by the following passages.

Heb. 8: 1-4. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.—For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.—For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

Heb. 6: 9. "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present." 22: 24 "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

I will add, whoever will take the trouble to read the 7, 8, 9, and 10 chap. of Hebrews will readily perceive that this unchangeable Priest-

hood, into which Christ was initiated by oath, was to follow the abolition of that of Aaron, called a new testament. If, while reasoning on a figurative representation, N. M. should roam after quibbles, and say, if so no person could then obtain mercy before Christ ascended into heaven; I reply that the benefits of Christ's death, as also those of his intercession before the mercy-seat, were received prior to the existence of either, because he was pledged to the performance of both, and when on the cross he died for our sins, he redeemed the one; and when he rose again for our justification and appeared before the mercy-seat on our behalf, he redeemed the other. When a responsible person gives security for the payment of a debt, and that security is accepted, the imprisoned debtor is released, though the debt be paid at a future period. But should the whole of the above pass for puerile reasoning before the argument of N. M. still, his statement referred to so often remains erroneous. He seems to have overlooked the fact that the redemption of men by the cross is a scheme which was to harmonize all the moral attributes of God; and that salvation by the cross was especially designed to display the justice of God in the punishment of sin, in harmony with his benevolence. He seems to overlook the fact that Christ was the antitype of both Priest and sacrifice. The slaying of the sacrifice points to the cross, and the officiating high priest, to Christ before the mercy-seat in heaven with his own blood. So that it must be clear, that although a sentence of punishment was not, as N. M. says, pronounced from the Mercy-seat, and never will be; still it must be remembered, Justice has also a seat in the affair of redemption by the cross; and allow me farther to say, that there is as much scripture to show that Christ, who was "made a curse for us" and died for us, did "bear the punishment of sin in our stead," and did deliver his people from a sentence of condemnation from the seat of justice, as there is to show that the proclamation of salvation to sinners is from the mercy-seat. A few out of the many passages in the Bible, will now be given which will clearly show that although, as N. M. says, "mercy rejoiceth against judgment," yet it is not at the expense of judgment or justice.—Messiah shall be cut off, but not for himself.—Dan. ix: 26. "For he shall bear their iniquities. Isaiah liii: 2. "Bearing iniquities, and bearing the names of the twelve, import two very different things. The first means, bear the punishment for sins, see Lam. 5: 7. "Our fathers have sinned and are not; and we have borne their iniquities," i. e. borne the punishment of them: the last imports the love Christ has for the whole church: And yet what stress N. M. lays on his interpretation "of the breast plate," to make out that Christ did not bear the punishment of sin in our stead! Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3: 13. Did the curse come on Christ careless; or was the sentence of righteous judgment, or from the seat of justice? It pleased the Lord to bruise him, Isa. 53: 10. Why? And 5 verse: But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and by his stripes we were healed. Christ our passover was slain for us. 1 Cor. 5: 7. "And the Lord laid on him the iniquity of us all" &c. &c. &c.

If the above passages are in point, then let the reader judge whether the answer to the question, "Did Christ bear the punishment of sin in our stead?" should not have been (not suggested as he has it,) given roundly, emphatically, and in conspicuous capitals, NO, when they consider, &c.; and whether a far-fetched and circumlocutory argument, on a figurative representation should come in competition with the above quoted explicit testimony. The vicarious suffering of Christ is a fundamental and precious doctrine: Those who deny the supreme deity of Christ have labored hard to overthrow it, as interfering with their system; and I deprecate the effects of N. M.'s dissertation on the atonement which he promises to the readers of the Reflector, if, as probable, it is to be in keeping with his emphatic NO.

N. B.
P. S. It avails nothing to say that Christ did not suffer all which the redeemed would have suffered, for what was deficient in quantity, was supplied in the dignity of his person.

For the Christian Reflector.

MASSACHUSETTS BAPTIST CONVENTION.

The subject of Home Missions is still of great importance to the prosperity of the churches, and requires much more attention and effort than it frequently receives. The Board of the Convention held their quarterly meeting during the last week, in Worcester, and business of deep interest, as is usual on such occasions, came before them.—The application for aid to feeble churches and destitute places amounted to but little short of \$3,000, and most of the applicants were peculiarly necessitous, and, if they could be assisted, exceedingly promising.—The funds of the Convention, however, did not allow of any definite appropriations, but the Board would encourage the expectation that something may be granted in most cases, provided the churches, societies, and individuals, shall make suitable contributions to that important object.

The Committee appointed by the Convention at the last annual meeting, upon the office of Secretary, reported that it is inexpedient to make any alteration, and thus the Board were left to prosecute their business in the usual manner. They resolved to make an effort to fill up the subscription recommended to the Convention by the Board at the anniversary, and adopted by that body in the acceptance of the annual Report. This will be of great service to

the cause, when accomplished, and vastly facilitate the operations of the Board. It will relieve the needy churches annually from much uncertainty and embarrassment. It is confidently hoped that the subscription will meet a favorable reception in the denomination. The whole subject can be seen on the 16th page of the last annual Report of the Convention.

The Secretary, desiring a release from so much constant travelling, absence from home and pressure of business, and also wishing to return to an occupation of more quiet, and habitual study, to which he has been invited, resigned his office. This station of unceasing care, labor and responsibility he has held four years. But, by the unanimous and urgent request of the Board, he consented to continue his efforts in the cause, as far as he may be able, during another year. A committee was appointed to select a suitable man to fill the office, and report at the next quarterly meeting of the Board.

As the Association, will hold their anniversary during this quarter and the Secretary will not be able to meet them all, the Board would respectfully and affectionately request their special attention to the department of Home Missions, as requiring much aid at the present time. The feeble churches and destitute places in this Commonwealth, and the mighty West, are earnestly and constantly looking to the Convention for assistance. This cannot be granted without much effort and liberality on the part of the Christian public. Every denomination should look after its own interests and see that the poor and weak are not neglected and forgotten. It is mentioned as one evidence that Jesus of Nazareth was the Messiah that under his administration "the poor have the Gospel preached to them." It is then a characteristic of his disciples that they will aid that benevolent enterprise. "The poor ye have always with you, and when ye will, ye may do them good." There is no more certain and effectual way of accomplishing this object than by sending them the Gospel.

SECRETARY.

Boston, Aug. 15, 1839.

From the Evangelist.

AMERICAN IDOLATRY.

NO. IX.

The love of money hath corrupted the church, and paralyzed its moral energies, and greatly perverted its influence.

"If the light that is in you be darkness, how great is that darkness," said Christ to his disciples. The church, in its origin, was simple in form, and unique in object.—It was not intended to exalt man, to cherish pride, to foster ambition, to gratify selfishness, or to make gain. The grand design of the Son of God, in setting up his kingdom, was to call out from the world a people, who should embody and exhibit a practical illustration of the unearthly principles which he taught. He intended them as his living "epistles, known and read of all men." They were to be "a peculiar people," in sentiments, maxims, and habits.—To have their "heart fixed, trusting in the Lord," and obey his voice. With an eye steadfast on the kingdom of God, to have no anxiety about the things of this world what they shall eat, or what they shall drink, or wherewithal they shall be clothed. By such a people, "a holy nation," the Prince of Peace designed to destroy the works of the devil, and take possession of the earth for himself.

"O love divine! O mercy infinite!"

But the arch-apostate could not be an indifferent spectator. When he saw the disciples of Immanuel, clad in panoply complete, reclining upon the arm of the Lord, and pressing on from victory to victory, his wrath was kindled—he stirred up persecution.

"What seest thou here? what markest thou a battle-field; Two banners spread; two dreadful fronts of war In shock of opposition fierce engaged. God, angels, saw whole empires rise in arms; Saw kings exalted; heard them tumbled down, And others raised; and heeded not; but here, God, angels, looked—God, angels, fought—and Hell, With all its legions, fought: here error fought With truth—with darkness, light—and life with death."

The holy men, of whom the world was not worthy, were hunted like beasts of prey. They were scourged, imprisoned, stoned, crucified, beheaded, and burned. But it was all to no purpose. The inoffensive disciples remained undaunted. None of these things moved them. They "endured, as seeing Him who is invisible." The more they were persecuted, the less they loved the world, and their confidence in God increased. They were, then, strong in the Lord, and in the power of his might. "The blood of the martyrs was the seed of the church."

Satan, ever artful, no doubt discovered, that in open combat his kingdom would soon fall, like lightning from heaven. A new mode of attack must be tried. He must assume the form of an angel of light. The open enemy must raise the flag of truce, and put on the garb of a friend. Even Satan would not himself refuse to make a profession of religion. Says the arch-deceiver, "If the church cannot be destroyed, let the disciples be frightened from their purpose, by the rack, the cross, and the stake, let them be caressed, and flattered, and hugged to death." In order to effect this purpose, the people in pagan lands, sacrificing to devils, and not to God, may remain quiet. But in countries where the gospel has obtained such hold that it cannot be corrupted.—The form of godliness, without the spirit, is no better than a dead corpse after the spirit has fled. The plan has succeeded admirably. Christianity is the acknowledged religion of the country. The name is popular; but has it the spirit of our puritan forefathers? The gate is made broad, and the way wide into the church, so that he who

will fall down and worship the tempter for much less sum than he offered the Lord, may save his money, and even augment his worldly popularity, and have the reputation of an eminent Christian.

While we rejoice in the conquests of truth over very many of the prejudices and superstitious notions of the dark ages; while we bless God for liberty of conscience, for enlightened views of freedom, for religious toleration: for the discussion of temperance, of human rights, and for the onward progress of correct principles, and for the revival of a missionary spirit, all of which are breaking the props of Satan's kingdom; we grieve to see the main pillar not only untouched, but even manfully defended by the church itself. "The love of money is the root of all evil." The rich must be caressed, and hold the offices in the church, not because of their superior piety, but for their greater wealth. How common is the feeling, that the church cannot be sustained without them. As a necessary consequence, they give tone to feeling and character to the piety of the place. Nor is their influence circumscribed to their own circle.—The poor churches notice the apparently prosperous condition of the rich ones, and a spirit of envy is begotten, which breaks their hold on God; and they at length send forth their most fervent aspirations to the god of this world, that he would send them some of his devotees to set them on high.—A minister is sought, that he may allure the rich to his help; a revival is prayed for, that the rich may be drawn in to build up the church. We have known instances in which he design was conceived, and the plan laid, for holding a protracted meeting for the express purpose of converting two or three rich men, to help a feeble church. Is not this forsaking the Lord, and trusting in man—say, saying to gold, "Thou art our god?" Is it not worse than the sin of Simon the sorcerer? He offered to give money for the Holy Spirit; but this is selling confidence in God, and his Spirit for money.

"It is not by might, nor by power, but by my Spirit, saith the Lord," that Zion shall be built up. But says a worldly church, it is not by holiness of heart, and uprightness of life, and the favor of God; but by the applause of the learned, and the smiles of the wealthy, that the church must arise. What an insult to Jehovah! No wonder that the piety of many places assumes a worldly aspect! No wonder that the vitality of the church is gone, while its form remains!—What, beloved reader, are many of the churches in our cities and large villages, but societies for the worship of Mammon? Nor can we except the smaller churches through the country, which have the same spirit, but are wanting in ability. "By their fruit ye shall know them."

Shall we complain of the Popish mass-houses, their gilded altars and candlesticks, their splendid paintings and costly crucifixes and images, and their idolatrous worship? What is almost uniformly considered as the highest recommendation of a church—as the most desirable, important, and useful post for a minister? Is it not that the church has a splendid edifice, and imbeds a large amount of wealth? True, its influence may be great, because it exerts an influence which falls in with the spirit of the age. It is popular with the rich, which is enough to give it a high character.

Is it strange, that ministers should be estimated by dollars and cents? Is it strange, that, by many, they should be estimated or despised, and be treated with respect or contempt, according to the salary which they receive? In their minds, greatness and worth are associated with riches. Perhaps this thought will be considered ridiculous. We speak of it as a matter of fact, of which we have personal knowledge. In company with an influential member of a church, the conversation turned on a discussion of the comparative qualifications of ministers. Said the gentleman, "Mr. —, who preaches in B—, is a fine preacher—he is a \$300 or \$2000 man—he is a man of talent." "Mr. —, of C—, is a very good man—he will do for that place—his one of your \$500 or \$600 men." The manner and tone with which it was uttered spoke the feelings of his heart. It would be impossible for the "\$500 man," though he possessed equal, or even superior talent, and a far superior grade of piety and ministerial qualifications, to rise in the estimation of such a man to an equality with the other man. This is not a solitary instance; we have heard of others similar.

Beloved reader, we will close this article for the present, and continue this subject in the next article. In the mean time, may we not ask you to cast about, and see if these things are so? Is it any wonder, that the Holy Spirit has in so great a degree left our churches? Can he dwell in hearts in which the predominant passion is the love of money? Art thou guilty? If so, repent, lest thou have thy portion with the amiable young ruler, who could not part with all for Christ and his kingdom. Strait is the gate and narrow is the way that leadeth to life, and few there be that find it.—A.

Mrs. SHERWOOD A UNIVERSALIST. The Trumpet contains a letter written by this lady, in which she acknowledges herself a Universalist; and is in ecstasies respecting a book published by Winchester. We regret that a woman, distinguished as she is, should have set such a bad example, and we are persuaded she never would, if she had lived in this country.

She describes her conversion to a conversation she had at Geneva with Dr. Malan, who endeavored to prove, that in the phrase, "As in Adam," &c. the all in one part of the sentence had not the full meaning, which it has in the other. This is very singular, that she should stumble at a passage which thousands of Sabbath School children, not twelve years old, can readily explain.

Mrs. SHERWOOD A UNIVERSALIST. The following article, which we copy from the "Falmouth Post" (Jamaica, W. I.) shows in what manner the tyrant spirit of slavery exerts itself to destroy those golly men who have so long, so faithfully and so successfully toiled for the religious and moral good of both blacks and whites in Jamaica. It evinces, also, the boldness and unshrinking firmness of our beloved brethren in that island. May the Lord still stand by and strengthen them, and discomfit their persecutors.

We would learn lessons of wisdom and holy prudence from these excellent men, and seek of God qualifications like theirs to meet the coming crisis in our own country, which is yet to be rocked with tempests of unholy passion, before the monster shall yield to the power of truth and die.

Her letter is a weak and puerile affair, and would surprise those who have been acquainted with her writings.

Mrs. Sherwood has written many books for children, which, although of a good moral tendency, are deficient in spirituality, and have been so considered by many Christians, who have long set her down, what she now confesses herself always to have been—a nominal Christian. She confesses that she never knew anything about experimental religion. We hope she will see the folly of her ways, and turn to God.—Zion's Herald.

BAPTISTS IN JAMAICA.

The following article, which we copy from the "Falmouth Post" (Jamaica, W. I.) shows in what manner the tyrant spirit of slavery exerts itself to destroy those golly men who have so long, so faithfully and so successfully toiled for the religious and moral good of both blacks and whites in Jamaica. It evinces, also, the boldness and unshrinking firmness of our beloved brethren in that island. May the Lord still stand by and strengthen them, and discomfit their persecutors.

We would learn lessons of wisdom and holy prudence from these excellent men, and seek of God qualifications like theirs to meet the coming crisis in our own country, which is yet to be rocked with tempests of unholy passion, before the monster shall yield to the power of truth and die.

Let none imagine that the work before us is light or that the dangers are few and unimportant; but let us rather feel and act like Paul, when he said—"None of these things move me."

At a Meeting of the "Jamaica Baptist Western Union," held at Falmouth on the 23d day of May, 1839, it was unanimously RESOLVED,

I. That this Meeting views with indignation the disgraceful attempt of the Editors of the infidel and degraded portion of the Jamaica Press, to injure the Baptist Mission by an attack on the moral character of the Rev. WILLIAM KNUBB. That it regards the Editors of the "Jamaica Despatch and Gazette" as indisputably guilty of subornation of perjury, in inducing Thomas Jones, the depraved victim of their cupidity and malice, to swear to a statement which contains not one particle of truth, so far as it regards Mr. Knubb, which Mr. K. would have fully proved in a Court of Justice, had he not been prevented by a JAMAICA Grand Jury, who ignored the Bill against his unprincipled calumniators; and that this Meeting is fully convinced, from the evidence brought before it, that the attempted confirmation of this statement in the News and Sunday Globe of March 24th, is false and malicious, and can only account for its appearance on the ground that one of the Editors of that Paper, as they are informed, holds his situation on the condition of his securing a given number of subscribers in Jamaica, a condition which, considering the character of the Paper, he could not hope to fulfill, were he not to follow in the wake of the Jamaica Despatch, Cornwall Courier, and the other portion of the notoriously corrupt Press of this "distracted Colony."

II. That it consists with the knowledge of B. B. Dexter, one of the undersigned, that the affidavit of Thomas B. Jones is utterly and entirely false as to the birth-place, the names of the parents, the places of residence, and the occupation of the Rev. WILLIAM KNUBB; that the place of his birth was Kettering in Northamptonshire; that the name of his father was Thomas, and that of his mother, before her marriage, Mary Dexter, she being the Aunt of the said undersigned, and that they both lived and died at Kettering; that he, William Knubb, was article to Mr. J. G. Fuller, then of Kettering, but afterwards of Bristol, and that he remained with Mr. Fuller, at the latter place, till within a few months of his departure for this Island.

That another of the subscribers, Thomas Burchell, knew William Knubb in the year 1820, and up to the end of 1823, to be residing with Mr. Fuller, of Bristol, and that he, some time after, visited the only sister of Mr. Knubb, then living at Kettering, and met with many of his friends, who had known him from his birth, in that town, to the time of his removal to Bristol.

III. That the Baptist Missionaries composing this meeting, look upon this disgraceful attack upon their Brother Missionary, the Rev. Wm. KNUBB, as a new species of persecution on the part of the determined opponents of Civil and Religious Liberty, who vainly imagine that by selecting and crushing one; they will injure the whole and impede the progress of Truth and Justice. The Baptist Missionaries fear not the violence of their enemies; they despise their threats and their mean and unworthy attempts to blast their reputation, and to deter them from the performance of their duties as Men, Christians and Ministers. They would assure the proprietors of the soil, that they are true to each other, and the sacred cause of liberty; that they are determined, at any sacrifice, to follow the dictates of their consciences, and to obtain redress for the oppressed; and that they would recommend all who have a stake in the Colony to discountenance and condemn its greatest enemies, the Editors of the vile Despatch, Royal Gazette, Cornwall Courier, Cornwall Chronicle, the Standard, and all who support them.

IV. That a copy of the foregoing Resolutions be forwarded to His Excellency Sir Lionel Smith, Governor of Jamaica, to the Rev. John Dyer, Secretary, to the Baptist Missionary Society, and that the same be published in the Colonial Reformer and Falmouth Post, Island papers, and in the British Emancipator and the Patriot.

NATIONAL ANTI-SLAVERY CONVENTION.

ALBANY, JULY 31, 1839.

Pursuant to the call below, a large number of citizens of the United States met at the 4th Presbyterian Church in the city of Albany, on Wednesday, the thirty first day of July, 1839.

The meeting was called to order by W. L. Chaplin, chairman of the committee of Arrangements, by reading the call.

CALL FOR THE NATIONAL CONVENTION.

At the last anniversary of the American Anti-Slavery Society, it was voted to hold a National Convention at Albany on the 31st day of July next. The undersigned were appointed a committee to issue a call and make the necessary arrangements for the proposed convention.

In executing the wishes of the Society, they accordingly most cordially invite all such FREEMEN OF THE UNITED STATES, AS ADOPT THE PRINCIPLES EMBODIED IN THE CONSTITUTION OF THE AMERICAN ANTI-SLAVERY SOCIETY, to meet in convention at Albany on the last Wednesday of July next, in the 4th Presbyterian meeting house, at ten o'clock, A. M.

The object of the convention is the thorough discussion of those great principles which lie at the foundation of the abolition enterprise throughout the civilized world; and of the measures which are suited to its accomplishment in the United States, and especially those which relate to the proper exercise of the right of suffrage by citizens of the free states. All questions and matters foreign to this object will be cautiously avoided in the deliberations of the occasion.

W. L. CHAPLIN, } Utica.
WM. GOODALE, }
JOSHUA LEAVITT, } New-York.
H. B. STANTON, }
GURDON GRANT, } Troy.
N. STAFFORD, }
A. G. ALDER, } Albany.
H. H. FANNING, }
NATHAN COLBURN, }

Mr. Chaplin then proceeded to nominate ALVAN STUART of N. Y. for President of the Convention and he was unanimously chosen.

The following persons were chosen as Vice Presidents, viz.

WILLIAM JACKSON, of Massachusetts.
DAVID ROOT, of New Haven.
NATHAN WINSLOW, of Maine.
ELIAS MANCHESTER, of New York.
LINDLEY COATES, of Pennsylvania.
THOMAS GARRETT, of Delaware.
ISRAEL SMITH, of New York.
MARTIN POPE, of New York.
JONATHAN P. MILLER, of Vermont.
WILLIS AMES, of Rhode Island.
A. M. COLLINS, of Connecticut.
AMOS FARNSWORTH, of Massachusetts.
SAMUEL AARON, of New Jersey.

JOSHUA LEAVITT, of New Jersey, CHAUNCEY L. KNAPP, of Vermont, and HENRY GIBBONS of Delaware, were appointed Secretaries.

Opportunity being given by the President for that purpose, prayer was offered by Joseph R. Johnson, of New York.

William L. Garrison moved that the word "freeman" be so construed as to embrace "all persons" present who adopt the principles of the American A. S. Society.

Lost by a large majority.

Lewis Tappan announced that John Scoble, of London, was present; and moved that he be invited to take a seat on the platform, and to act as a corresponding member of this Convention. Adopted.

On motion of Joshua Leavitt, it was resolved that a Business Committee of nine members be appointed. The Chair announced the following as the committee: Samuel Webb, of Penn. John G. Whittier, of Penn. Hen. B. Stanton, N. York. William L. Garrison, Mass. Orange Scott, Mass. David Root, New Hampshire. Zephaniah Platt, Mich. C. P. Grosvenor, Mass. Josiah Sealey, Vermont.

From the Emancipator.

Day of Fasting and Prayer.—At a meeting of abolitionists—professors of religion, providentially convened in Albany, in attendance on the National Anti-Slavery Convention, and assembled for prayer, in the Session room of the 4th Presbyterian Church, on Friday morning, Aug. 2d, 1839, After a season of prayer, Rev. John Cross was called to the chair, and William Goodell appointed Secretary.

On motion, it was voted, as the sense of this meeting that the cause of pure religion and consistent abolitionism would be greatly promoted by occasional convocations of Christian abolitionists from a number of contiguous towns, or throughout a county or larger section of country, for the special purpose of united and continued prayer, exhortation, preaching and mutual counsel in reference to the Anti-Slavery enterprise, to be continued during a day or number of days, as circumstances may seem to render desirable and beneficial.

A brother having stated that at a recent Session of the New Hampshire Conference of the Methodist Episcopal Church (Bishop Hedding presiding) the last Friday of September next was appointed as a day of humiliation, fasting and prayer, in reference to the subject of slavery and emancipation;—it was thereupon moved and voted that this meeting affectionally and respectfully recommend to Christians of all denominations the observance of the same day for the same object.

It was also voted that the Editors of all the religious papers and of all the Anti-Slavery papers in the United States be respectfully requested to publish the proceedings of this meeting.

JOHN CROSS, Chairman
WILLIAM GOODALE, Secretary.

the Lamb, for the
conversion
of the heathen.

IENT.

are from the mind
of the Female Semi-
The piece was
an examination of
has been present-
was present on
"this" themselves
red up and the
and the name
happy to learn
that in in-
similar schools
higher grade may
example of this.
of female action

adding Mr. Clay's
note.—Among the
the great and the
the obligation of
any view ap-
expect to add any
or force of the ar-
but because out
it, the mouth will

esses of those who
the last of the
he calls "real,"
this class," he says
nothing." What
of property? Is it
ch one man has to
for him a paltry
water than the right,
man has to him-
of property natur-
ly are every-thing
posed to the sacri-
for which the
and, for doing
cessured.

the very overthrow
ment to which
and world are turned
are nothing." Is
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

of later, and four
and with it, it must
fall, and thus to
our government,
neaking of the slaves,
what would be the
of the first of a
two weeks, which would
subjugation of one
themselves or they will
be found to justify
either in reason
to judge that, when
that inextinguishable
of the first of a
up and stay him?
have been liberated,
results as these?
in rise in insurrec-
then would be
venge, fell revenge?
times, that the
kindly treated,—that
very much and would
old! How these state-
every one to judge

act may be a means of the bloodshed of many
of their countrymen. We trust not, but grant-
ing that it may, what then? Did not the pa-
triot of '76 freely shed their hearts-blood to
obtain liberty for their country? But the op-
pression from which they struggled to free
themselves, compared with the oppression of
the southern slave, was as the effluent splendor
of the mid-day sun, to the darkest night. And
shall we, by those very mouths which extol to
the highest heavens, the patriotism of those noble
souls, who ventured their lives in the cause of
freedom, shall we by those very mouths be
the bloodshed of our countrymen, when we would
plead for our deeply injured and oppressed breth-
ren who are legally dumb, those in whom the
least effort to gain what is inalienably their
own, would be the laws of our land be consid-
ered as a most heinous crime, and would be
punished as such? Shall we therefore leave?
No! We do not believe bloodshed is necessary
to obtain the freedom of ourselves or
our countrymen, but if for pleading the cause
of the oppressed, our father's, our brother's, or
our own blood is to be shed, (we speak not in-
considerately or enthusiastically, but calmly and
dispassionately,) we are ready! *Our blood is
free! It is a noble cause! The cause of human-
ity and of Heaven!*

True Courage.—Courage is a sacred resolu-
tion of the soul to sustain the sorrows, and
triumph over the difficulties of our situation
in life. It is fortitude in its active and passive
forms. It is distinct from pusillanimity. Barak
said—If thou wilt go with me, then will I go;
but, if thou wilt not go with me, I will not go.
But courage can tread the wine-press alone.
It is distinct from temerity. The aphorism of
the clerk at Ephesus deserves perpetual re-
spect: "ye ought to be quiet and do nothing
rashly." Were I to personate this holy action,
I would call it a *Moses* entering the cham-
bers of an oppressor, and demanding, in the
name of God, the emancipation of the oppres-
sed; a *David* marching against an uncircum-
cised Philistine, with a sling and a stone; a
Hebrew band, indifferent as to the result, though
with a furnace heated seven times hotter
than usual; a *Paul* fearless descending a
den of lions; a *Paul* troubled on every side,
yet prepared to cry out, "None of these things
move me."—[William Staughton.]

JOHN SCOBLE.
Mr. Scoble has already received a brief no-
tice in this paper, but we are now happy in
being able to speak of an address delivered by
him in the Union Meeting house in Worcester
on Friday evening of the last week. If we
had received notice of the time of his visit in
season, it would have given us great pleasure
to advise our friends in the neighboring towns,
of his coming, that they might have enjoyed
with us the satisfaction of an interview with
one of the most interesting of men—a man of
high intellectual refinement and of sound
piety, and of most engaging deportment,
whether we regard him as a public speaker or
as a private friend. It is an occasion of deep
regret that his stay in America is so very
short. He arrived here from his tour in the
West Indies about the last of July and is to
depart for England on the 24th inst. This
gentleman is one of that noble band of Eng-
land's most worthy and honored sons who
have urged on to its completion the holy work
begun by Granville Sharp and William Wil-
berforce—that work, which in all future his-
tory will be accounted her peculiar glory.

The abolition of slavery in her West India
Colonies, has cost Great Britain, more than a
half century's labor of many of her best and
ablest citizens and statesmen, with immense
expenditures of treasure. These men have
stood up amidst the hostility and reproach
and scorn of the world, contending against ev-
ery species of abuse and opposition in low
places and in high places, regardless of the
menaces of power and the more dangerous in-
fluences of flattery and the hope of gain, to de-
mand in the name of God and humanity, the sub-
version of the deeply rooted and long sanc-
tioned, though most cruel and disgraceful, sys-
tem of oppression. Americans in general know lit-
tle yet of the iniquitous and disgraceful prac-
tices of Slavery even in their own country.
The little they have heard and read, has so
shocked the citizens of the North that they
have been ready to regard it as the fabrica-
tion of ill advised or interested men; and we
have been met, by sober fellow citizens, with
the serious charge of exaggeration—of paint-
ing American slavery in too strong colors.—
We doubt not, thousands seriously think that
something worse than the truth has been
told, of the condition and sufferings of these
degraded millions. But we are, also, satisfied,
both from our own observation and from well
authenticated statements, that "one half" has
not yet been developed.

The philanthropists of England have had to
grapple with a system equally replete with
evils; equally deep-rooted, and equally fortif-
ied with pleas, apologies and defences. But
they have triumphed. West India slavery is
no more. On the first of August 1833, the sun
rose on nearly one million of immortal beings,
who had risen from their beds disenthralled
of the fetters they had worn from their in-
fancy until the very day before. Now, more
than one year of freedom has been enjoyed
by them, and their former masters have gen-
erally come to believe that precious truth
long recondite in those words of God—
"then shall thy light break forth in the morn-
ing"—thy health shall spring forth speedily—
thy righteousness shall go before thee—the
glory of the Lord shall be thy reward."

The statement of the facts which illustrate
the happy results of emancipation, is enough
to convince any candid mind of the safety and
desirableness, as well as the duty, of emanci-
pation in the British Colonies.
This statement was made by Mr. Scoble in
a manner so definite and plain that we do not
believe a single individual left the meeting
with the shadow of a doubt of his correctness.
This statement puts to silence every voice
against the propriety and utility of the British
emancipation.

It covers with shame those unprincipled

conductors of the press, who have sold them-
selves to the interests of American Slavery,
and to prop up the monstrous system a little
longer, have published in their columns here
in New England, as well as elsewhere, the
grosses falsehoods and foulest calumnies
touching the condition of those colonies since
the act of emancipation. "Verily, they have
their reward," and we envy them not the por-
tion which is about to be awarded to them by
that community on whom they have attempt-
ed to impose their misrepresentations, as so
much of sober reality. Take only two or three
facts.

1. The emancipated, instead of being idle,
cheerfully perform far more labor than they
ever did while in slavery. 2. Jamaica, the
much more important of the Colonies, exported
more sugar during the last year than dur-
ing the previous year, in direct opposition to
the averments of proslavery Editors. 3.
Instead of cutting the throats of the white peo-
ple and filling the streets with blood, the em-
ancipated have been peaceful and kind, not a
single drop of the blood of a white person hav-
ing been shed in all of the colonies since their
emancipation, although several colored persons
have been killed by the whites. 4. Instead
of having no disposition to make improvement
by the attainment of a knowledge of letters,
the emancipated are every where learning to
read and are doing all in their power to edu-
cate their children in common and Sabbath
schools.

5. Marriage is fast taking the place of con-
cubinage.

In short every thing, is doing well—better
far than was anticipated.

The ludicrous noises we hear from those
islands, come from the old slave-drivers, over-
seers and other like characters, who have been
thrown out of employment by the act of em-
ancipation, and who are too lazy to seek a liv-
elihood by industry.

The price of lands in Jamaica and else-
where is enhanced 25 to 50 per cent.

The address of Mr. Scoble was received
with the utmost satisfaction, and the assembly
testified their pleasure at the close by
unanimously rising to sustain a motion for a
vote of thanks. The following notices of this
gentleman will be read with interest.

Results of Emancipation in the West Indies.

—We learn from the *New Englander*, that a
very respectable meeting was recently held
in that city, on the invitation of Rev. Leonard
Bacon, at which Rev. Dr. Taylor presided, to
hear statements of the success of emancipation
from John Scoble Esq., an English gen-
tleman, who went to the West Indies in be-
half of some English philanthropists, and the
purpose of making a minute examination into
the working of the new system." The Record
states that Mr. Scoble "was listened to with
great interest for about two hours. At the
close, Professor Stillman offered a resolu-
tion, which was seconded by Judge Dagget,
and adopted unanimously, that the thanks of
the meeting be presented to Mr. Scoble for
the interesting statements which he had com-
municated."—*Journal of Commerce.*

From the Liberator.
Great Meeting at the Marlborough Chapel.—On
Wednesday evening last, the spacious Chapel
was crowded to overflowing, by a most re-
spectable and enlightened audience, to listen to
the statements of the Rev. JOHN SCOBLE, of
London, respecting the effects of British West
India Emancipation. Hon. George Odiorne,
of this city, was called to the chair. Mr. Scoble
allowed himself to be freely interrogated, and
made many important and searching questions
were propounded to him by various individuals,
which were answered in the most admirable
and satisfactory manner. The audience re-
peatedly expressed their delight in rounds of
hearty applause. The facts presented by Mr.
Scoble were calculated to do an immense
amount of good, in softening prejudices, remov-
ing doubt, and convincing even the most skep-
tical, as to the utility, safety and extraordinary
advantage of immediate emancipation. At the
conclusion of his remarks, a vote of thanks
was given to him, the immense assembly ris-
ing as one man on its adoption. Last even-
ing, Mr. Scoble addressed the inhabitants of
Salisbury; this evening he is to deliver an ad-
dress in Worcester; tomorrow afternoon, he
will visit Andover; and on Sabbath evening
next, he is again to address the citizens of Boston
in the Marlborough Chapel, on the moral and re-
ligious benefits growing out of the act of British
emancipation. We presume, the Chapel
will scarcely be able to hold one half of those
who will be in attendance.

Mr. Scoble has already given public ad-
dresses in New-York, Philadelphia, Albany,
Patterson, &c. and applications are pouring in
from all quarters to secure his presence. It is
greatly to be regretted that he is obliged to re-
turn to England immediately. Could he re-
main in this country some two or three months,
he would give a new and mighty impetus to
our glorious cause. He is a most accom-
plished gentleman, a finished, chaste and eloquent
speaker, and a witness whose character for
candor and integrity is spotless. There is
scarcely another man in England who has
done more to bring about the extinction of
West India slavery than himself. We admire
and honor him. STURGEON, THOMPSON, SCOBLE,
constitute a brilliant trio, in all respects wor-
thy to be associated with SHARPE, WILBER-
FORCE and CLARKSON. We believe arrange-
ments are making in New-York, to have Mr.
Scoble deliver an address in the Broadway
Tabernacle, prior to his departure. Heaven
bless him for his labors!

Baptist Meetings in Albany.—During the sit-
tings of the late Convention in Albany, the
Baptist brethren who were present held two or
three meetings, the minutes of which have but
just reached us. This delay we very much re-
gret, as these minutes ought to have been pub-
lished before, and as we can insert in our pres-
ent paper only the following.

"Brother SAMUEL AARON of Burlington, N.
J., Chairman of the Committee previously ap-
pointed, reported; and, after due deliberation,
the report was unanimously adopted—

That we have full confidence in the CHRIS-
TIAN REFLECTOR, now published simultane-
ously in New York City, and in Worcester
Mass.; and we earnestly recommend it to all
Baptist Denominations, and especially to all
Baptists who are in favor of civil and religious lib-
erty.

And further—That we will use our personal

influence to increase the subscription list of the

REFLECTOR in our several neighborhoods."
Note. This committee consisted of Breth-
ren Aaron, Andrews, Post, Hodge and Van de
Werken.

A singular mistake.—The Richmond "Re-
ligious Herald" says—
"A Presbyterian church was recently
organized at Enfield, Connecticut, being the
first in New England."

If we are not mistaken, Presbyterian churches,
though few, are by no means a novelty in
New England. Years ago, there was one in
Salem, Mass. another in Londonderry, N. H.
&c. We think there is a Presbytery in New
Hampshire.

For the N. E. Christian Reflector.
CURATIVE.

Died in Belchertown, March 21, 1839. Mr.
Truman Tomson, aged 31. The deceased was
suffering from a cough and general debility.—
Nothing arrested the progress of the disease,
till death closed the scene. He had been a
subject of serious impressions for years. The
hopeful conversion of his sisters, more than
ten years since, and particularly that of his
youngest brother, more recently, awakened in
his mind a deep solicitude for his own spiri-
tual welfare. He frankly acknowledged his be-
lief in the reality and necessity of religion, but
feared it was not for him, that he must be
finally left to perish in his sins. So strong
were his fears at this time, he requested his
company to make his case a special subject
in her prayers. These impressions gradually
left him and did not return until his last sick-
ness. In the early part of his late sickness, he
was anxious to recover and to be enquired of
by his physician how long before he might be in
health. As the disease made progress, his re-
covery became more uncertain. He began to
think more deeply of eternal things. These
thoughts became more frequent and solemn,
until his attention became fixed upon the in-
terests of his soul. Night succeeded day and
day again returned—the one he spent in deep
solitude, the other in sleepless anxiety. He
conversed with his friends and neighbors about
his present and future state. He was directed
to give himself to Christ. He said, "I have
given myself to him; what more can I do?"
His mind continued fixed on the great subject
of salvation, though he gradually became more
calm. His friends saw evidence of a
change in his mind, although yet he acknowl-
edged no hope.

A number of facts were observed by his
friends confirming their opinion that his mind
was influenced by a different spirit than for-
merly. His views of worldly things were freed
from worldly cares, and engaged his friends to
assist in setting his mind on heavenly things.
He was adjusted, that his mind might be re-
lieved.

He expressed an unusual confidence in the
Supreme Being to protect and sustain his af-
flicted family. It cost him a severe struggle
to give up his affectionate wife and only child.
A few weeks before he died, however, he was
enabled to do all things right. These
Lord will take care of them and can do better
for them than I could, if I should live." He
said to his companion at one time, while con-
versing about their approaching separation,
"My dear, do put your trust in the Lord. He
has promised to be the widow's God, and a
Father to the father

POETRY.

JESUS.

BY MRS. SIGOURNEY.
Unto him who loved us, and gave himself for us,
and washed us from our sins in his own blood.—Rev.

How hath he loved us?—Ask the star,
That on its wondrous mission sped,
Hung trembling o'er that manger scene
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn—no room.

Judea's mountains, lift your voice,
With legends of the Savior fraught,
Speak, favored Olivet—so soft
At midnight's prayerful vigil sought,
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath he loved us?—Ask the land
That fled his woes with breathless haste:
Ask the weak friend's denial tone,
Scarcely his bitterest tears effaced;
Then ask the traitor's kiss—and see
What Jesus hath endured for thee?

Ask of Gethsemane, whose dew
Shrunk from that moisture strangely red,
Which, in that unwatched hour of pain,
His agonizing temples shed!
The scourge, the thorn, whose anguish sore
Like the unanswering lamb he bore.

How hath he loved us?—Ask the cross,
The Roman spear, the shrouded sky,
Ask of the shrouded dead, who burst
Their prisons at his fearful cry—
O ask no more! but bow thy pride,
And yield thy heart to him who died.

A SONG OF MAY.

BY WILLIS G. BLACK, ESQ.

The spring's scented buds all around me are smiling—
There are songs in the stream, there is health in the
gale:

A sense of delight in each bosom is dwelling,
As float the pure day-beams o'er mountain and
vale:

The desolate reign of old winter is broken—
The verdure is fresh upon every tree,
Of nature's revival the charm—and a token
Of love, oh thou Spirit of Beauty! to thee.

The sun looketh forth from the halls of the morning,
And flashes the clouds that begirt his career;
He welcomes the gladness and glory, returning
To rest on the promise and hope of the year.

He fills with rich light the balm-breathing flowers;
He mounts to the zenith, and laughs on the wave;
He wakes into music the green forest-bowers,
And glads the gay plains which the broad rivers
lave.

The young bird is out on his delicate pinion—
He timidly sails in the infinite sky;
A greeting to May, and her fairy dominion,
He pours, on the West wind's fragrant sigh;

Around, above, there are peace and pleasure,
The woodlands are singing, the heavens are bright;
The fields are unfolding their emerald treasure,
And man's genial spirit is soaring in light.

Alas for my weary and care-bowed bosom!
The spells of the spring-time arouse it no more:
The song in the wild wood—the sheen of the blossom—
The swelling fountain—their magic is o'er!

When I list to the streams—when I look on the flow-
ers,
They tell of the past with so mournful a tone,
That I call up the throng of my long banished hours,
And sigh that their transports are over and gone.

From the wide-spreading earth, from the limitless
heaven,
There have vanished an eloquent glory and gleam;
To my veiled mind no more is the influence given,
Which exulted like the hues of a dream:

The bloom-purpled landscape its loveliness keepeth;
I deem that a light as of old gladdens the wave;
But the eye of my spirit in the heaviness sleepeth,
Or sees but my youth and the visions it gave.

Yet it is not that age on my years hath descended—
'Tis not that its snow wreaths encircle my brow;
But the newness and sweetness of being are ended,
I feel not their love-kindling witchery now.

The shadows of death o'er my path have been sweep-
ing,
There are those who have loved me debarred from the
day;
The green turf is bright, where in peace they are
sleeping,
And on wings of remembrance, my soul is away.

It is shut to the glow of this present existence—
It harks from the past a funeral strain;
And it eagerly turns to the high-seeing distance,
Where the low blooms of earth will be garnered
again:
Where no mildew the soft damask-rose cheek shall
nourish;
Where grief bears no longer the poisonous sting,
Where painless death no dark secret can flourish,
Or stain with his blight the luxuriant spring.

From the S. S. Treasury.

CHILDREN A TRIAL TO THEIR MOTHERS.

Said a friend to me not long since, "The children of Mrs. — are a great trial to her. She can do nothing with them. They will not mind her, and they will soon be beyond her control."

Upon hearing this, I asked myself, why is it that some parents have so much trouble with their children, while others, in the same circumstances of life, seem to be almost exempt from these peculiar trials? I cannot satisfy myself but that a great share of the blame comes upon the parents.—There is wrong management on their part, especially when their children are young. They do and say many things of the effects of which they are inconsiderate. And even when they see the natural results of their conduct, they cannot discover any thing wrong on their part. When their children are more advanced, and they discover some feeling, or action, which causes them great pain and anxiety, they seldom think that they have sown the seed, and matured the very noxious plant which they now try in vain to root up.

God has not given children to parents to be a curse to them. It was not his design that they should be a sore trial to them through life. They were intended to be a comfort, support and blessing, and such they will be, if trained up in the way of truth. They are bound together by ties which nothing but death is to sever. When we do not see such results, may we not infer that the first wrong was on the part of the parent?

In the cases to which I have referred, I think I have discovered some things which make such an inference safe. I will only refer to one, which is in keeping with other management. I happened to be present one day, when I thought I had ample proof that her children were a trial to her. She attempted to quiet them, and secure order. One seemed to be beyond all control. The younger seemed to yield for a time to her method. When in one of his noisy frolics and, at last, fits of passion and crying, and nothing seemed to check him, she said, "Come here, dear, and see the trainees—come to the window quick, and see them, before they are gone." The child was quiet in a moment, and hurried to the window.

"Where, where are they? I don't see 'em," said the child, looking in every direction. "Don't you, dear, nor do I," said the mother; and at the same time giving the child a heavy kiss. Now there was nothing to be seen at the window; the mother knew it; and how long did it take the child to find it out? How long before the child will know that here was downright deception? What more effectual way to learn the child to deceive and lie? In the next fit of crying and madness, "Come here, and see the trainees," will not bring that child to his mother? Some new plan must be devised, and perhaps equally injurious. What can a mother expect but trials, by treating her children in this way? She may send them to Sabbath school, and pray with them, but her bad management counteracts all such influence.

Parents would probably be surprised, if they knew how much of the bad conduct of their children might be traced directly to their injudicious management of them.—H.

NOVA SCOTIA BAPTIST ASSOCIATION.

This body held their annual meeting at Wilmot, June 24th. The Christian Messenger states, "that the information contained in the letters from the churches, was of the most heart cheering character, and evinced a larger addition than we believe has ever yet taken place in a single year. Revivals of religion during the last few months, followed by results the most satisfactory and delightful to every Christian breast, have rapidly succeeded each other, throughout the Annapolis Valley, and from Horton to Clements, inclusive. Individuals of all ages and character, have been made the happy subjects of this work of God's grace, and have, by their pungent conviction of sin, their reception of the gospel, and a change of life, and willing submission to the ordinances of Christ, given all the proof that the nature of the case can afford, of a genuine and effectual conversion of their hearts. We believe that as many as 500 communicants have been added to the churches, during the past year."

French Canadian Missionary Society.—This society, as we learn by the Canada Baptist Missionary Magazine, was formed last April, for the purpose of improving the moral and religious condition of the French Canadians. "Late events have opened a door for the introduction of the gospel amongst this people," and the committee of the Society have deputed Elder William Taylor, of Montreal, to proceed to England to solicit subscriptions for this object from their Baptist brethren in the British empire.

DR. CHALMERS—IMMERSION.—In the Canada Baptist Magazine we find the following article. This eminent theologian but reiterates the opinion of a host of first rate scholars, commentators, and ecclesiastical historians, of every age and nation.

"Dr. Chalmers, who has just published the second volume of his Lectures on the Epistle to the Romans, commences one, on part of the sixth chapter, in the following words:—'The original meaning of the word baptism, is immersion; and though we regard it as a point of indifference, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not, that the prevalent style of the administration, in the apostles' days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar institution. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second or a new life—along the course of which, it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated, and make progress toward the perfection of full and ripe immortality.'"

SLAVERY.

From the Emancipator.

THE WEST INDIES.

So much pains have been taken by the venal and servile press of this country to produce a false impression of the state of things at this moment in the British West Indies, that we have thought it advisable, with some labor, to prepare a series of extracts from island papers in our hands, showing that even already, far greater good than evil has resulted from the measures of emancipation. We begin with

JAMAICA.

It is in vain to look for an impartial statement from Jamaica authorities. The following paragraph probably comes as near literal truth as any thing to be found among the opponents of Sir Lionel Smith's administration.

From the Jamaica Morning Journal, June 3.

"A correspondent in the parish of Vere writes—'We have had very fine seasons here, and all properly managed estates are doing well. The laborers are behaving as well as could be wished or expected, and on the whole, matters are improving fast.' We are extremely happy to learn that the prospects in Vere are so cheering. It would be most gratifying to us to see reports so favorably of other parishes. But we cannot; in some the crops are not and will not be taken off, and, what is worse, no preparations are made or making for next year's crop. Upon several estates in St. David's, St. Thomas in the East, St. Mary's, &c. not a single acre of plants have been put in. The canes have been and are rotting on the ground, and will have to be set fire to, in order to secure some return next year. On some estates this has been done already."

The following article, from the Jamaica Gazette, of May 4, may also interest the learned editor of the Star, as evincing of the classes of West India society with which his own co-religionists chiefly sympathize. He may also attack some virtue to the practical evidence afforded by Mr. Hart's conduct, of the prospects of speedy ruin and barbarism coming on "that fine island."

"The Colonial Informer exults in the answer returned by Lord Normanby to the black body of Baptists, headed by their patron, Daniel Hart, Esq., who aspires to a seat at the Council Board. Mr. Hart has acquired considerable wealth by his dealings with the negro population, and in return he patronizes them, and solicits their votes and custom. He has a large tract of waste Savannah, which he designates as *Hart's land*, and divided into lots to suit customers and accommodate his sable constituents; and they being all of the recently emancipated class, anxious for the right of voting, eagerly accept the offer of becoming free-holders, or the easy terms of voting for Mr. Hart. Mr. Hart is not of the Baptist, but of the Jewish persuasion."

From the Falmouth Post, May 13.
"The despatch from his Excellency the Governor to Lord Glenelg, the late Colonial Secretary, dated January 6, 1839, is characterized by ingenuousness, plainness, and respectability. In answer to Mr. Hart's report against the stipendiary Magistrates and Baptist ministers, Sir Lionel declares that 'over the ministers of religion he has no control, but he did not believe the Baptist ministers had interfered with the free and voluntary dealing between the negro and his employer, and that if it had been proved that any Stipendiary Magistrate had forgotten his oath, had been unjust, or used his authority prejudicially to the interests of the negro, he should instantly have raised against myself,' says his Excellency, 'my answers' (the answer deserves to be written in letters of gold) 'that the first step to improve the civilization of the negro in the West Indies, is to raise the condition of the women. I preferred the dictates of humanity to the interest of short-sighted planters. This is a sentiment worthy the most enlightened Governor or Senator that was ever entrusted with Executive or Legislative power.'"

From the St. Jago Gazette.

"In spite of all the prognostications and prophecies of the sages and seers of Jamaica, we have not seen the horrors of a St. Domingo revolution brought about in this country, by the transition from slavery to freedom of the negro population—neither is there any fear, that the dreadful scenes will be enacted here, that took place in that unfortunate country. The circumstances under which freedom has been established in the West India Colonies, are widely different to those by which it was wrested in St. Domingo by the negroes from their masters. One of our contemporaries, in a recent number, headed one of his leading articles thus—

"Perish the Colonies," said Robespierre, 'rather than sacrifice one iota of our principles.' The majority reiterated the sentiment and the famous decree of the 15th of May, 1791, was pronounced amidst the acclamation and applause of the multitude."

"The Enunciators of Great Britain exclaimed differently—'perish slavery,' cried they, 'and save the Colonies!' Notwithstanding which, the Colonies would have perished, had their salvation depended upon the prudence, forbearance, or liberality of those who had heretofore usurped all power in their own hands. Happily, however, for the cause of humanity—happily for those prejudiced and short-sighted beings—happily for the negro community in all the islands, who stood in the breach between the oppressors and the oppressed, and averted those horrors by which the sister isle was deluged in blood. There have been white men found in the British West Indies possessed of hearts that could feel, and minds that could think liberally—men who could sympathize in the misfortune and wrong condition of their fellow-men, though their skins were of a different hue; and though they were possessed of the ignorance and vulgarity of a degraded and despised race. Those men dared, amidst all the odium and persecution their humanity brought down upon their heads, to dispel the ignorance, and improve the manners of their persecuted brethren; and at the same time that they relaxed not in their endeavors to elevate them to a state of freedom, they, by precept and example, kept them to a due obedience of the laws, and forbore with fortune, of the evils they endured. When, therefore, the negroes saw that white men were their friends—when it so happened that the nobler feelings of our nature were not obscured by interest and prejudice, the ill will which would otherwise have been engendered in their bosoms against the race of their oppressors, was dissipated;—instead of 'malice, hatred, and revenge' pervading their hearts and minds, we saw them quietly and patiently awaiting that happy period, when they knew must come. Amongst the foremost of those who have restrained the passions and improved the morals of the negro population, in spite of all the abuse and opposition they have met, have been the ministers of the dissenting churches; they principally have stood in the gap, and averted the horrors of a civil war; by their advice and instructions, especially of the Baptist sect, have the negroes been taught to restrain their passions, at the same time that they duly appreciated civil and political rights. But some of our

contemporaries may exclaim—'Oh! look at the rebellion of 1832; was it not brought about by Baptist instruction, and Baptist incendiaryism?' We say no; it was brought on by the stupidity and cowardice of Colonel Little Breeches, the renowned patriot of Jamaica, and splendid orator of its Honorable House of Assembly. The weakness of the great men were then miserably displayed before the negroes, whose minds were, at that time, unsettled by the systematic and determined opposition made by the country to the benevolent wishes of the British parliament and people; and thus, what would otherwise have been but an estate fracas, soon spread into open rebellion. We need not here enter into the outrages against humanity which were perpetrated on both sides. History varies but little in that respect, in its various records of civil wars. On the one side, there were murder and arson; on the other, there were the drum-head courts-martial by the direction of which the blacks were popped down like pins, and their bodies lacerated with the cat, with the accompanying ceremonies of hanging matches and chapel burnings. During the whole of that awful period what must have been the feelings of the friends of humanity? They had to witness disappointed hopes on the one side, and a blood-thirsty vengeance on the other—that vengeance which it was sought in vain to be reeked upon the heads of the ministers of religion. The effects of that rebellion, however, made no impression on the minds of the magnates of the land; they endeavored to make it an excuse against any further amelioration of the slave population, as will appear by a reference to the minutes of the House of Assembly at their very first meeting after the cessation of hostilities. But the impression made upon the feelings of the British public were very different. However much they condemned and deprecated the resorting to violence on the part of the slaves, sufficient was shown by that rebellion to convince them, that, for the preservation of the colonies, the security of the whites, and welfare of the blacks, slavery could no longer continue; and thus, instead of relaxing, they redoubled their exertions in the cause of freedom, until they succeeded in forever annihilating that abominable and unnatural system. To the exertions of the colored portion of the West Indies, a great deal is also due. Their conduct throughout was magnanimous, and hardly equalled in the history of nations. They had previously obtained those immunities which ought never to have been withheld from them, and if selfish, they would have joined in the attempt to perpetuate slavery, in order to monopolize, along with the whites, all civil and political rights and immunities. Such a course their feelings would not suffer them to pursue—they took up a more honorable ground, and made themselves independent of either party. At the same time that they, on all occasions, advocated the abolition of slavery, and exerted every lawful endeavor to carry it into effect, they were always ready, at a moment's warning, to put down resistance to the laws, on the part of the slaves; and in fact, threw themselves as a shield around the whites for their protection; witness their conduct during the unfortunate rebellion, already alluded to.—With the effects of that rebellion fresh in their recollection—the advocacy of their cause by a large portion of the whites—the friendship of the British people—the enjoyment of freedom—and the sure anticipation of further ameliorating laws, for the purpose of making perfect that freedom, how can the negro population be incited to rebellion? The Colonies therefore will not perish. SLAVERY HAS BEEN ABOLISHED, AND THE COLONIES SAVED!"

Our readers will now be prepared to appreciate and understand the value of the following testimony of an American Naval officer, which it has been found necessary to circulate extensively at the South, in order to hush any transient longings after light and liberty which might arise among those who are emphatically the "slaves of slavery." The complaints in behalf of the landholders are easily answered; they can sell their land, better than they could at any time these twenty years!

From the Mobile Journal, April 16.

JAMAICA.—For the following interesting communication we are indebted to an officer of the U. S. ship-of-war *Natchez*. It embodies the views of a disinterested and highly cultivated mind on the subject of the greatest possible importance, and commends itself to the attention of the reader as being the result of actual observation.—*Pensacola Gazette*.

Dear Sir,—I had recently the pleasure of visiting the Island of Jamaica, and an opportunity of seeing the new state of things, in that island, produced by emancipation of the negroes. The contradictory representations which I had seen, prepared me to expect a great deal of angry excitement on the subject, and in this expectation I was not disappointed. All controversies, however their original complexion, are soon merged into this all-absorbing topic. The old residents, the party most materially concerned, seem to be highly dissatisfied with the present state of things, and well may they be, for in it they see the wreck of their fortunes, and all their brilliant expectations. The loss sustained by being deprived of their negroes, could be borne, were they able to carry on their planting business; but though seduced for a time into the belief that they would be able, with a reasonable compensation, to avail themselves of the voluntary labor of the blacks, yet experience soon demonstrated the fallacy of that supposition, and in the attempt to continue the sugar and coffee planting, many have sustained heavy losses. The present crop is almost an entire failure, and the next must be worse. In fact it is evident to those who have made the experiment in the island, that the cultivation of the two great staples, sugar and coffee, must be abandoned. The continued and persevering labor required for their production cannot be secured under the voluntary system. Though the very highest prices have been offered during the past season, yet labor could not be procured, and the planter had the mortification to see his cane rot in the field.

It seems that the expectation of the English Government has been that the negroes would continue the laboring part of the population, and that the planters, for a small compensation, would be able to direct their labor; and to this end it seems most of their laws and regulations for the island have been framed. But though such an idea may have been conceived by those acquainted with the English only, who in fact are but appendages of the soil, and who feel a dependence on the farmer involving a state of slavery almost as absolute as that which exists between master and slave, yet no legislation, other than that establishing

absolute slavery, can create such a state of things in the Island of Jamaica. Placed within the tropics, in a climate relaxing, enervating and indisposing to exertion, where the various fruits and esculent roots, produced almost without labor, and the most appropriate and pleasant sustenance, and where clothes and the ornaments of dress are but an incumbrance, man is free to labor or consult his ease, without the fear of starvation. Such is not the case in England, provision must be made for a long and severe winter, clothing, fuel, shelter and where-withal to keep soul and body together; this it is which brings the laborer in such absolute subservience to the farmer. The planters of Jamaica must be considered peculiarly unfortunate, induced to purchase land and populate it with negroes under the particular patronage of the Government, and finally abandoned by that Government to the tender mercies of a puritanical tribe, who under the cloak of religion are carrying disorder and confusion in the very bosom of society. The state of the country is already such as to induce the Governor to abolish the militia, he deeming it unsafe that a part of the population should be entrusted with arms where so much excitement exists. I learned that it was in contemplation to man the forts on the sea coast with black soldiers, regularly enlisted, and remove the English to the mountain barracks, by which their health and comfort would be promoted. This may be but the beginning of a more general use of the blacks for soldiers, and in a particular emergency they might avail the English something, as their sacrifice would be an object of but small consideration with those who have taken them under their fostering care.

I am, with great respect, your friend.

From the Lutheran Herald.

Mr. Editor—As "the Herald" is an independent paper, I would respectfully ask the privilege of being heard, through its columns, in making a reply to an article which you recently copied from the Massachusetts Abolitionist. The following is the article:

"Southern Institutions."—A writer in the N. Y. Lutheran Herald, in reply to a charge from the South of interfering with Southern Institutions, says, you have so many institutions at the South, I hardly know what to say. There is your Gag institution, which strings up a man, if he dare speak in favor of inalienable rights, and your Domestic institution. He might have gone on to enumerate the BOWIE KNIFE institution, and the AMALGAMATION institution; this latter being recognized by all the Southern Churches, so that some of their members have three or four wives all living at the same time! Shame!"

I presume, Mr. Editor, that the above article must have met your approbation, otherwise you would not have copied it into the "Herald." The entire article is *exceptionable enough*; but the latter phrase is especially so; and it is surprising, that any one, who wished to be regarded as a man of common honesty or truth, could have had the boldness and hardihood, either to have uttered or approved such sentiments. "And the POLYGYMY institution; this latter being recognized by all the Southern Churches, so that some of their members have three or four wives all living at the same time! O, shame!"

Here is a most sweeping charge. POLYGYMY IS RECOGNIZED BY ALL THE SOUTHERN CHURCHES, and I presume, Mr. Editor, that your brethren of the "Lutheran Church," in the South, are included among the rest. Now I should like to know, whether you, or he of the "Mass. Abolitionist," really believe that POLYGYMY is recognized and practised in all the Southern Churches. Would either of you be willing to affirm, that such was your candid and decided opinion? If not, is it right, is it honest, for such charges to be made and circulated, to the prejudice of the Southern Church? If you do really believe these charges, you must have some good proof for so doing, and I now call upon you, and upon the editor of the "Mass. Abolitionist," either to produce such proof, or to recall this FOUL SLANDER upon the Southern Church.

It is FALSE, MOST GROSSLY FALSE, that all or either of the Southern Churches, recognize and tolerate "POLYGYMY." That this crime may be practised at the South is perhaps true, but not with the sanction of any body of Evangelical Christians; for ANY, and ALL CONDUCT, which can be CLEARLY shown to be contrary to the spirit of the Gospel, is as much reprobated, and as severely censured by the Southern Churches, as by the Northern Churches.

I cannot, Mr. Editor, see the propriety of publishing such sentiments as the above. I am at a loss to know what good can be effected by exciting sectional jealousies—by arraying the Northern and Southern churches in opposition to each other. Such must be the inevitable tendency of all such articles as the above, and I warn and beseech you to desist.

You doubtless think that you are pursuing a proper course in denouncing the people of the South for tolerating slavery—but whether such denunciation will result in any practical good, is quite problematical. At any rate, the Church cannot take hold of the matter, if she even wished to do so, and it is useless for the Church to agitate the question, until the Constitution of the United States is altered, and the State Laws on the subject are repealed.

It appears to me, too, that there is an *evident inconsistency* in your advocating abolitionism, and at the same time professing to be the friend of "PEACE." If the schemes of the Abolitionists prevail—WAR, CIVIL WAR, will, and must be the INEVITABLE RESULT. The white and the colored races will never live in peace in the Southern States—one or the other will have the ascendancy, and an EXTERMINATING WAR must be the consequence. I myself am a friend of peace, but I cannot see any PEACEABLE MEANS for abolishing slavery, and I therefore prefer SLAVERY, with all its SUPPOSED EVILS, to the horrors of a CIVIL WAR.

A SOUTHERN CHURCHMAN.

The editor of the Lutheran Herald having fully replied to all the rest, it remains for us

to vindicate our charge in regard to the "Polygamy institution." It is, that the said institution, or in other words concubinage, is recognized as right by all the southern churches, and that it is practised by members of some of them to the extent of a plurality of wives. In the first place we have the testimony of "the southern churchman," above quoted, that "the church cannot take hold of the matter." Slavery, as it exists in law and equity, is not condemned by any of the southern churches—in other words it is recognized as right. Now what is slavery, and what does it involve as it legally exists. Hear a competent legal witness.

"A slave has never maintained an action against the violator of his bed. A slave is not admonished for incontinence, or punished for fornication or adultery; never persecuted for bigamy, or petty treason, for killing a husband being a slave, any more than admitted to an appeal for murder."—*Opinion of Daniel Delany, Esq., Attorney General of Maryland. 1 Maryland Reports, 561, 563*

Thus the slave has no marital rights. Here we might rest the case. But we introduce testimony to show that slaves are permitted by the churches to have a plurality of wives or concubines. In 1835 the following query was proposed to the Savannah River Baptist Association of ministers. "Whether in case of involuntary separation of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?" It was thus answered. "That such separation among persons situated as our slaves are, is *really* a separation by death, and they believe that in the sight of God it would be so viewed. To forbid second marriages in such case would be to expose the parties, not only to stronger hardships and strong temptations, but to Church censure, for acting in obedience to their masters—who cannot be expected to acquiesce in a regulation at variance with justice to the slaves and to the spirit of that command which regulates marriage among Christians. The slaves are not free agents, and a dissolution by death is not more entirely without their consent, and beyond their control, than by such separation."

The same point has been similarly decided by another Baptist Association in Virginia.

At the Shiloh Baptist Association, which met at Gordonsville, Va., the first of September, (1838,) the Religious Herald says, the following query was presented from Hedge-nah River church. "Is a servant, whose husband or wife has been sold by his or her master, into a distant country, to be permitted to marry again?"

The query was committed to a committee consisting of brethren George Ficklen, Edmund Broadbush, and Richard I. Tait, who presented the following report, which, after considerable discussion, was adopted:—

"That in view of the circumstances in which servants in this country are placed, the committee are unanimous in the opinion, that it is better to permit servants, thus circumstanced, to take another husband or wife."

The fact that the slaves frequently have a plurality of wives in the same place, and that this practice is not publicly condemned by any of the southern churches, is as notorious as that slaves are sold at auction, or refused wages for their labor. A southern minister could not preach against this vice of the slaves without rebuking his white patrons at the same breath, a thing which the latter could by no means bear. The truth is, polygamy is an involved crime—it springs from the very nature of the southern "paternal institution." The church can by no manner of means condemn the result till it condemns the source.

Mass. Abolitionist.

Birds are a part of God's creation, and objects of his care. "He feeds the young ravens when they cry, and not a sparrow falls to the ground without his notice." Birds are connected with man in the arrangements of Providence. They are made subject to his power, but not that he should exercise it in wanton cruelties, or in their destruction. Instinct directs them to look to man for protection, and they approach him with apparent confidence. They collect around his habitation and enliven it with their presence and their songs. They become familiarized to all around, and identified with the establishment itself, after a winter's absence they re-appear in their wonted stations, and announce their return with the sweetest melodies. Who is there, possessed of sensibility, that does not respond and cordially welcome them back!

Spring would not seem spring without them, nor summer productive of its usual pleasures. The absence of the little wren, with her peculiar twitter, depositing the materials of her nest in some nook of the portico or piazza, of the watchful sparrow, who eyes so cautiously while tripping up the steps of the threshold, picking crumbs for her nestlings; the versatile cat-bird, breaking forth in its varying notes from its shady retreat. The yellow-bird and robin, with their favorite music, would leave a void which no human art could supply. How unwise, as well as unkind, then, must be the spirit that could interrupt their pursuits or molest them!

There is no conduct more disgraceful to an intelligent being than wanton cruelty to any of God's creatures; and it is to be lamented that in a civilized, Christian community, the wanton destruction of these little birds should be the sport or employment of idle boys, who, to execute their purpose, become truant from school, violators of the Sabbath, disregardful of the rights of others, and disrespectful to all who thwart their purpose. Have they no parents or masters to control them?

Could boys be constrained from destroying, in embryo or at maturity, our birds, they would become greatly multiplied, and the pleasure which they give, as well as their usefulness, would increase with their numbers.

Flour at Cincinnati, July 31; \$4.37 to \$4.43 per barrel. Wheat 75 cents per bushel.